The blisters are treated
by sprinkling on them a mixture of red ocher and dried cottontail or jack rabbit tongue ground on a metate. 757

Learning to Walk

A child is encouraged to walk by being held upright and moved forward so that his feet fall into steps. As soon as he thrusts a foot forward by his own volition, he is held up to walk a short distance. The baby may be placed near a low object so he can pull up and stand or walk with support. A few babies walk at nine months, but it is more usual for them to learn at one year or a little later. When a child totters or falls, he should not be laughed at, for this will discourage further attempts. Nevertheless, one of the women who made this statement was observed laughing at her child's faltering steps and saying, "She walks like a cripple." Even after a child walks alone, he is frequently carried by an older sister or his mother. 868 856

Formerly, the baby's first moccasins were put on when he began to walk, but then, as now, young children went barefoot much of the time. [291]

The baby usually makes a gradual transition from the cradle to independent mobility. When the cradle is no longer needed, it may be saved for a later child or it may be thrown away, but it is "not burned, because that would cause barrenness" (Spier 1928, 302). Fragments of discarded cradles may be observed near some of the camps. [842]

Returning the Umbilical Cord

When a child is about one year old or begins to walk, the dried remnant of the umbilical cord is removed from the cradle hood, ground on a metate, and mixed with powdered red ocher and deer fat or a substitute. The umbilical cord is then returned to the child's body by painting a line of the mixture from his hairline down the center of the forehead, nose, chin, and body to the genitals and up the back to the base of the skull. A line is also drawn from the tip of the third finger, up the arms to the shoulders and across the chest. Another line extends from the armpits down the sides of the body and the legs, and up the inner surface of the legs to the crotch. This act is performed to insure good behavior throughout the individual's life. If the umbilical cord has been lost, or if this ritual act is omitted, the child may be unruly, or may grow up forgetful and prone to lose things. 852 846 [302]

Toilet Training

Toilet training is a leisurely process accompanied by no harsh measures. It usually begins between 12 and 15 months, depending upon the mother's inclination. The toilet area for adults and older children is a short distance from camp among trees or brush, but a young child may use the yard, especially in the early morning. A mother assists the infant by stooping or squatting, with her arms supporting the baby in a sitting posture, 863 514 [516]

863 and her hands spreading his thighs somewhat. His legs are extended horizontally to prevent soiling them. At first, the mother tries to guess when
514 the baby is ready to excrete, or, if he begins to do so, she quickly takes
[516] him outside and holds him in the proper position. This is repeated until the baby learns the desired behavior. One informant stated that a child can be trained by the age of 18 months to ask his mother to take him to the toilet area, and that he will go alone when he is two years old, but observation indicates that training is seldom accomplished this soon. One boy of two and one-half years was taken out by his sister, a year older than he, who would remove his pants and wait to put them back on. If a child soils himself after he is old enough to ask for help, he may be spanked lightly, but more often he is verbally admonished not to repeat the act. The child is taught to cover his feces with loose dirt to keep the toilet area clean. During the training period, children of both sexes usually are permitted to go without pants, but a girl's dress is long enough to cover her. Exposure of the genitals by either sex is largely ignored until the child is six or seven years old. Boys and girls up to this age go together to the toilet area and use it without subterfuge.
[834]

Weaning

862 Weaning is accomplished even more gently than toilet training. A baby is expected to wean himself when he can masticate solid foods. If he seems reluctant to give up the breast, pinyon pitch or pepper may be put on the nipples. If this doesn't discourage an infant, nursing is permitted to continue until he stops of his own accord. However, a nursing child, as he grows older, will be teased or shamed by the mother. This is done verbally and in a mild manner. Children, especially in former times, might not be weaned before they were three or four years of age.

Talking

868 A child is encouraged in learning to talk by urging him to repeat words
198 or sounds he doesn't pronounce correctly. "Baby talk" is not used by adults.

Hair Cutting

302 The hair formerly was uncut until the baby was two or three years old, when both boys and girls received a hair cut. Until scissors were obtained,
[177] an obsidian blade was used. After this cutting, the hair was allowed to grow long. Today, children of both sexes wear the usual American hair styles from infancy.

Names and Naming

551 Names are always bestowed without ceremony, and a person may have
553 two or more, one of them sometimes being a formal name, said by the Havasupai to have no significance, and the other names having a humorous connotation. If a person had a formal name, it was usually given to him by his parents, his grandparents, or another relative. The humorous names could be given to a man or woman at any time by anyone. However, the

If, while traveling at night, a red fire was seen burning far off, it meant that someone was dying somewhere. If a snake came inside a wickiup, someone was sick or had had an accident and would probably die. A husband was not supposed to kill a snake when his wife was pregnant because the baby's legs and arms would be weak and limber. 763 825 843 825

Should a man see a woman urinating or vice versa, one would die unless one said, "It's going to witch us, We don't want that." 763 514 751

Shamans and Illness

Formerly, a shaman could give his own spirit to a relative, or it could be inherited after the shaman's death. If it was given during life, the new shaman had to remain with the older for four nights. The older shaman sang over him in order that his spirit would become familiar with the initiate and remain with him. A "spiritual string" passed between the mouths of the two men; this, a part of the spirit, was swallowed by the initiate. It enabled the shaman to see over his patients' bodies and was thought to aid in the diagnosis and destruction of the illness. The new shaman, notwithstanding, then had to dream to acquire his power through songs. Otherwise the spirit would not remain with him. 756 776 [787]

Occasionally a man aspiring to be a shaman would pay for it. Dr. Tommy was paid a horse for his spirit. 756

The "string" referred to above was used in the following way: The shaman would first remove it from his mouth and exhibit it to the spectators. Then he would appear to insert it through the patient's head or throat for the diagnosis. Other shamans diagnosed by placing their hands or elbows on the mouth of the patient. They withdrew the illness this way also. Some then swallowed the sickness, others blew it away. Most, however, sucked the afflicted area of the body. 755 756

Rock Jones, a shaman when Spier (1928, 278) worked with the Havasupai, often treated a patient by singing and pressing his hands on various portions of the patient's body. He stood up except while singing or shaking his gourd rattle. During Spier's study, Rock Jones was a weather shaman but later learned curing from his brother.

Diagnosis also was accomplished by singing special songs, which would be answered by the shaman's spirit, often in the guise of an old woman or a small boy who were sky people. The female spirit is Gimní dem gen-wí va (old woman living by herself) and the boy is Hihman kai ij gen wí va (little boy living by himself). He was thought to be her grandson. The 755 756 776 533